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gated the number of believers in God is less than the number of non-believers, and that the number of believers in immortality is somewhat larger than in a personal God." The charts show that among the more distinguished scientists and other distinguished men, unbelief is much more frequent than among the less distinguished. The author accepts these results at their face value, disregarding the fact that there is no attempt to define the terms used. Under the circumstances one might expect a great variation in the meanings attached to these terms. It is clear that these results show merely that the general tendency seems to be toward a decrease in the belief in God and immortality whatever they may be. There are no indications as to precisely what is believed concerning the matters in question. Some might believe fervently in the things which others do not believe in, and yet all might report no belief. The difficulty in finding out what is believed is brought out in the fact that Professor Leuba was unable to obtain usable material from the philosophers. They seemed to insist too much upon knowing the meanings attached to the terms used.

The author accounts for the results on the basis of greater moral and intellectual freedom in the unbelievers. This would be a suitable explanation did the facts indicate a rejection of such beliefs because of a critical examination of them, but, unfortunately, such facts are lacking.

Respecting the ethical situation, Professor Leuba believes that a science of ethics which requires immortality would be quite unsafely supported. The final implication is that the belief in immortality serves no useful purpose in our present civilization.

The reader of this study can but be impressed with the fact that in this book is discussed with the fair spirit of critical inquiry a subject that in recent literature has been even unscrupulously handled.

J. R. KANTOR.

THE SPIRITUAL ASCENT OF MAN. By W. Tudor Jones, D. Phil., with an Introduction by A. L. Smith, M.A., Master of Balliol College, Oxford. London: University of London Press; Published for the Press Company by Hodder & Stoughton, 1916. Pp. xii, 241. Price, 5s. net.

One of our greatest English thinkers said some few years ago that as long as English writers on religion declined to be in earnest

with philosophy they would speak on some topics, if not ignorantly, at least without proper knowledge and understanding. Whatever truth there may be in this statement the reproach it implies cannot fairly be levelled against the author of *The Spiritual Ascent of Man*. For this book is clearly the fruit both of wide philosophical reading and of hard philosophical thought. Its central idea, moreover, has been worked out in conformity with a philosophical plan which is itself an integral part of its purpose. It is certainly a book which all who have the cause of religion at heart would do well to read and ponder. The book appears at an opportune time. The Master of Balliol, who has written a very genial and kindly Introduction to it, remarked in the hearing of the writer of this review that the conflict in which the nations of Europe are now plunged would leave a more profound mark on the history of the world than any event since the birth of Christianity. With that we agree. And it will be true, we are convinced, in no respect more than in respect of religion. In spite of, or rather perhaps, by reason of its untold evil and sorrow and suffering the war has tremendously quickened our sense of religion, tremendously deepened our need for its consolation and support. But, recognising this, we cannot also be blind to the fact that this quickened sense, this deepened need, owe much to our present emergencies and will require to be sustained when, in God's good time, those emergencies are safely passed. The feeling which is aroused in the moment of storm and tumult is all too prone to fade away when the storm and tumult have ceased. Our belief in the reality of religion must then be grounded in something more permanent than emergency. And what that ground is and what is its justification, is, we may say, the purpose of *The Spiritual Ascent of Man*. There are two main avenues of approach to the consideration of religion. The one, starting from actual historical religious systems, seeks, as it were, to distil from them their common spiritual essence. The other starts from human reason, where by reason we mean that restless and yet calm, clear faculty whose source is the unity within man's nature and whose goal is the unity of the nature within and the nature without. Probing the conditions of human reason itself, analysing the complexes such as science and morality and art in which, to use a phrase of the author, that reason has become incarnate, it endeavours to show how, in these things, the true foundations of religion are laid. It is the second method that

the author of this book has mainly followed. With it as a clue, he steadily pursues his way towards the summit of his theme. He shows us that if we follow out faithfully the implications of the activities of reason in science, morality and so forth, none of these separate spheres is self-contained and self-subsistent. Each of them comes for the solution of its final problems to something above and beyond itself. And as we rise from the level of the lower to the level of the higher we are brought at last to the completion of them all in religion. Religion and God, these are the profound realities, the ultimate issues, to which *The Spiritual Ascent of Man* leads us. But this is not the end of the matter. For, as the author insists, religion is not merely *knowing*; it is also *being*. And since *being* for us men consists in activity, *being* necessarily means *doing*. To be sure, *knowing* is likewise *doing*. But the *doing* that is here in question is the doing that embraces the whole of our activities. For every side of our being a place must be found in religion; and any religion that refuses to recognise this is doomed to end in barrenness and failure. Some parts of the book are distinctly hard. We do not complain of this. Religion is worth all the pains we may take to understand and appreciate it.

We whole-heartedly commend the book. It is throughout a pleading for those inner realities which because we can experience them are our greatest joy; and yet because our experience of them must be partial and fragmentary are, at the same time, not the least of our distresses.

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THE CHRISTIAN ETHIC OF WAR. By P. T. Forsyth, M.A., D.D.
London: Longmans, Green & Company, 1916. Pp. x, 196.
Price, 6s. net.

This is a sincere and earnest rather than a clear or a convincing book. As an *argumentum ad hominem* addressed to the Conscientious Objector, whose influence in the Free Churches is far from being a negligible quantity, it is often telling; "to pay taxes . . . is to be as much a partner in the war as fighting would be—with the added enormity of paying others to do an immoral thing which the protestor evades by buying himself off": and it is refreshing to come upon the admission that "Casuistry
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